

1. GHEEBAT ZABAN KA EK BADA GUNAAH

MUFTI TAQI USMANI (DB)

ki maqbool kitab islahi khutbat hindi mein se
iska khulasa **HINGLISH** mein karne ki koshish ki hai.

Allah is ko kubool farmaye.

Aur ham sab ke haq mein naafe banaye. Aameen.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمدہ و نصلى على رسولہ الکریم - اما بعد.

Imam Navvīؒ unn gunaaho ka bayan farma rahe hai jo is zaban se zahir hote hai, aur sab se pehle us gunaah ko zik'r farmaya jiska rivaaj bahut zyada ho chuka hai, vo hai geebat ka gunaah, ye aisi musibat hai, jo hamari majliso par aur hamare muashare par chaa-gai hai, koi majlis isse khali nahi hai, koi guftagu isse khali nahi Nabie Karim ﷺ ne is par badi sakht vaeide bayan farmai hai, aur qurane karim ne geebat ke liye itne sangeen alfaz istemal kiye hai, ki shayad kisi aur gunaah ke liye itne sangeen alfaz istemal nahi kiye gaye chunanche farmaya: ki ek doosre ki geebat mat karo,

(kyu ki ye aisa bura amal hai, jaise apne murda bhai ka gosht khana) kya tum mein se koi isko pasand karta hai ki apne murda bhai ka gosht khaye tum isko bahut bura samajhte ho, isliye jab tum is amal ko bura samajhte ho, to geebat ko bhi bura samjho, isme zara gaur kare, ki isme geebat ki kitni burayi farmayi hai ek to insaan ka gosht khana, aur adamkhor ban jana hi kitni burayi ki baat hai, aur insaan bhi konsa! apna bhai! aur vo bhi zinda, nahi! balki murda! apne murda bhai ka gosht khana jitna sangeen hai, utna hi doosre ki geebat karna sangeen aur khatarnak hai.

Geebat ke ma'ne hai doosre ki peeth piche burai bayan karna, chahe vo burai uske andar paa-I jaa rahi ho, galat na ho phir, bhi agar bayan karoge to geebat mein shumar hoga hadees mein ata hai ki ek sahabi ne Nabie Karim ﷺ se sawal kiya ya Rasoolallah geebat kya hoti hai? to aap ne jawab mein farmaya: apne bhai ka uske peeth piche aise andaaz mein zik'r karna jisko vo pasand na karta ho, yani agar usko pata chale ki mera zik'r is tarah us majlis mein kiya gaya tha, to usko taklif ho, aur vo usko bura samjhe to ye geebat hai, un sahabi ne phir sawal kiya; ki agar mere bhai ke andar vo kharabi

haqiqat mein maujood hai, jo mein bayan kar raha hu; to aapne jawab mein farmaya: ki agar vo kharabi haqiqat mein maujood hai, tab ye geebat hai, aur tum uski taraf joothi nisbat kar rahe ho to phir ye geebat nahi; phir to ye boh-taan ban jaega, aur dohra gunaah ban jaega (abu dawood).

Ab zara hamari mehfilo, aur majliso ki taraf nazar daal kar dekhiye, ki kis qadar iska rivaaj ho chuka hai, aur din raat is gunaah ke andar mubtala hai, Allah taala hamari hifazat farmaye, ameen.

Baaz log isko durust banana ke liye ye kehte hai ki mein geebat nahi kar raha hu, mein to uske mooh par ye baat bol sakta hu maqsad ye hai, ki jab mein ye baat uske muh par keh sakta hu, to mere liye ye geebat karna jaaiz hai yaad rakho! chahe tum vo baat uske mooh par keh sakte ho, ya na keh sakte ho, vo har halat mein geebat hai, agar tum kisi ka burai se zik'r kar rahe ho, to ye geebat ke andar dakhil hai, aur ye bada gunaah hai.

Aur ye aisa hi bada gunaah hai jaise sharab pinadaaka daalna, bad-kari karna, bade gunaaho mein daakhil hai, dono mein koi farq nahi, ve bhi harame qat'aie hai, ye bhi harame qat'aie hai; balke geebat ka gunaah is lihaz se un

gunaho se zyada sangeen hai, ki geebat ka talluq bando ke huqooq se hai, aur bando ke huqooq ka mamla ye hai; ki jab tak banda usko maaf na kar de, us waqt tak vo gunaah maaf nahi hoga.

Doosre gunaah sirf tauba se maaf ho sakte hai, lekin ye gunaah tauba se bhi maaf nahi hoga, isse is gunaah ki sangeeni ka andaza kiya ja sakta hai, khuda ke liye iska ahtimam kare ki na geebat kare, na geebat sune, aur jis majlis mein geebat ho rahi ho, usme guftagu badalne ki kosish kare, koi doosra mauzu chedde, agar us guftagu ka rukh nahi badal sakte; to phir us majlis se uth-kar chale aae, is liye ki geebat karna bhi haram hai, geebat sunna bhi haram hai.

Hazrat Anas Bin Malik [rd] Nabie Karim ﷺ ke khaas khadim the, dus saal tak Nabie Karim ﷺ ki khidmat ki, vo riwayat karte hai ki Nabie Karim ﷺ ne irshad farmaya: ki jis raat me'raaj mein mujhe upar le jaya gaya to waha mera guzar aise logo par hua, jo apne nakhuno se apne chehre noch rahe the; mein ne jibril [al] se pucha ki ye kaun hai? unho ne jawab mein farmaya: ki ye vo log hain, jo logo ka gosht khate the, aur logo ki aabroo par hamle kiya karte the [abu dawood].

Chuki is gunaah ko Nabie Karim ﷺ mukhtalif tariqo se sahabae kiram [rd] ke saamne pesh farmaya, un sab ko peshe nazar rakhna chahiye; taki hamare dilo mein iski burai aur kharabi beth jaae, Allah tala apne fazal se iski burai hamare dilo mein bitha de, aur is burai aur kharabi se bachne ki taufiq ata farmaye ameen is hadees ke andar apne dekha ki akhirat mein unka ye anjaam hoga; ki apne chehre noch rahe hoge, aur ek riwayat mein jo sanad ke etbaar se bahut mazbut nahi hai, magar ma'ne ke etebaar se sahih hai vo ye hai ki Nabie Karim ﷺ ne farmaya: ki geebat ka gunaah zina ke gunaah se bhi bura hai; aur vajah iski ye bayan farmaye, ki khuda na kare agar koi zina mein muhtala ho jaae, to jab kabhi nadamat, aur sharmindagi hogi, aur tauba kar lega, to "insha Allah" maaf ho jaega; lekin geebat ka us waqt tak maaf nahi hoga, jab tak vo shakhs maaf na kar de, jis ki geebat aur be-izzati ki gai hai, itna khatarnak gunaah hai [majmauz zawa-id].

Ek hadees mein Nabie Karim ﷺ ne farmaya ki jo log geebat karne vale hoge unhone bazahir duniya mein bade achche amal kiye hoge namaze padhi roze rakhe ibadate ki lekin jis waqt ve log pool sirat

par se gujrenge aap hazraat jante hai ki pool sirat ek pool hai jo jahannam ke upar se guzarta hai har insaan ko uske upar se gujarna hai ab jo shakhs jannati hai vo us pool ko par kar ke jannat mein pohcha jaega aur Allah bachaye jisko jahannam mein jana hai usko usi pool ke upar se niche khich liya jaega aur jahannam mein dal diya jaega lekin geebat karne valo ko pool ke upar jane se rok diya jaega aur unse kaha jaega ki tum aghe nahi badh sakte jab tak is geebat ka kaffara na ada kar doge yani jiski geebat ki hai use maafi na mang loge aur vo tumhe maaf na kar de us waqt tak jannat mein dakhil nahi ho sakte.

Ek hadees mein Nabie Karim ﷺ ne yahan tak farmaya ki sood itna zabardast gunaah hai ki uske andar bahut si kharabiya hai aur bahut se gunaaho ka majmua hai aur iska adna gunaah aisa hai (khuda apni panah mein rakhe) jaise koi shakhs apni maa ke sath badkari kare dekhiye sood par itni sakht vaeid aayi hai ki aisi vaeid aur kisi gunaah par nahi aayi phir Nabie Karim ﷺ ne farmaya ki sab se badtarin sood ye hai ki koi shakhs apne musalman bhai ki abroo par hamla kare kitni sakht vaeid bayan farmai [abu dawood].

Ek riwayat mein hai ki Nabie Karim ﷺ ke

zamane mein do aurte thi unhone roza rakha aur roze ki halat mein dono aurte apas mein baatchit karne mein masgul ho gai jiske natije mein geebat tak pohcha gai kisi ka zik'r shuru hua to uski geebat bhi shuru ho gai thodi der baad Nabie Karim ﷺ ki khidmat mein ek sahib aye aur aa kar bataya ki ya rasoolullah un dono aurte ne roza rakha tha magar unki halat bahut kharab ho rahi hai aur pyaas ki vajah se unki jaan labo par aa rahi hai aur ve aurte marne ke karib hai Nabie Karim ﷺ ko vahi ke jariye ye maloom ho gaya ki un aurato ne geebat ki hai chunanche aapne hukam farmaya ki un aurato ko mere paas lao jab un aurato ko Nabie Karim ﷺ ki khidmat mein laya gaya to aapne dekha ki haqiqat mein ve labe dum aayi huyi hai phir aapne hukam diya ki ek bada pyala lao chunanche pyala aya to aapne unme se ek se farmaya ki tum is pyale mein ulti karo jab usne ulti karni shuru ki to ulti ke zariye andar se pip khoon aur gosht ke tukde kharij huye phir doosri aurat se farmaya ki tum ulti karo jab usne ulti karni shuru ki to usme bhi khoon pip aur gosht ke tukde kharij huye yahan tak ki vo pyaala bhar gaya phir Nabie Karim ﷺ ne farmaya ki ye tumhare un bahen bhai yo ka khoon pip

aur gosht hai jo tum dono ne roze ki halat mein khaya tha tum dono ne roze ki halat mein jaaiz khane se to parhez kar liya jo haram khana tha yani doosre musalman bhai ka khoon aur gosht khana usko tumne nahi choda jiske natije mein tum dono ke peto mein ye chize bhar gai thi iski vajah se tum dono ki ye halat huyi uske baad farmaya aainda kabhi geebat ka jurm mat karna goya ki us mauke par Allah taala ne geebat ki surate misal dikha di ki geebat ka ye anjaam hota hai baat asal mein ye hai ki hum logo ka jokh kharab ho gaya hai hamari his mit chuki hai jiski vajah se gunaah ki burai aur kharabi dil se jati rahi hai lekin jin logo ko Allah taala sahi his ata farmate hai aur sahi jokh ata farmate hai unko iska mushaada bhi kara dete hai.

Chunanche ek taabie jinka naam Rabiee hai vo apna waqiya bayan karte hai ki ek martaba mein ek majlis mein pohcha mein ne dekha ki log bethe huye baate kar rahe hai mein bhi us majlis mein beth gaya ab baate karne ke doran kisi aadmi ki geebat shuru ho gai mujhe ye baat buri lagi ki hum yaha majlis mein beth kar geebat kare chunanche mein us majlis se uth kar chala gaya is liye ki agar kisi majlis mein geebat ho rahi ho to admi ko

chahiye ki usko roke aur agar rokne ki takat na ho to kum se kum guftagu mein sharik na ho balki uth kar chala jaae chunanche mein chala gaya thodi der baad khayal aya ki ab us majlis mein geebat ka mozu khatm ho gaya is liye mein dobara us majlis mein jakar unke saath beth gaya ab thodi der mein idhar udhar ki baate hoti rahi lekin thodi der ke bad phir geebat shuru ho gai lekin meri himmat kamzor pad gai aur mein us majlis se uthna saka aur jo geebat vo log kar rahe the pehle to usko sunta raha aur fir mein ne khud bhi geebat ke ek do jhumle keh diye jab us majlis se uth kar ghar vapis aya aur raat ko soya to khwaab mein ek intehe kale rang ke admi ko dekha jo ek tasht mein mere paas gosht lekar aya jab mein ne gor se dekha to maloom hua ki vo suvar ka gosht hai aur vo kale rang ka admi mujhe ye keh raha hai ki ye suvar ka gosht khao mein ne kaha mein musalman admi hu suvar ka gosht kaise khau usne kaha ki nahi ye tumhe khana padega aur phir zabardasti usne gosht ke tukde utha kar mere mooh mein thus na suru kar diya ab mein mana karta ja raha tha aur vo thusta ja raha tha phir issi shadid taklif ki halat mein meri neend khul gai jab jagne ke baad mein ne

khane ke waqt khana khaya to khwaab mein jo suvar ke gosht ka badbudar aur kharab zayka tha vo zayka mujhe apne khane mein mehsus hua aur tees din tak mera ye haal raha ki jis waqt bhi mein khana khata to har khane mein us suvar ke gosht ka badtarin zayka mere khane mein shamil ho jata aur is wakiye se Allah taala ne is par mutanabah farmaya ki zarasi dair mein jo geebat kar li thi uska bura zayka mein tees din tak mehsus karta raha Allah hum sab ki hifazat farmaye Aameen.

Baat asal mein ye hai ki is mahol ki kharabi ki wajah se hamari lalach his kharab ho gai hai is liye gunaah ka gunaah hona mehsus nahi hota Hazrat Muhammad Yakub Nanotvi[ؒ] farmaya karte the ki ek martaba ek jagah dawat mein khaneke ek do lukme kha liye the vo khana kuch mustabah sa tha uske haram hone ka kucch shuba tha bad mein farmate hai ki mein ek ya do lukme jo kha liye to uska andhera mahino tak dil mein mehsus hota raha aur bar bar bure khayal dil mein ate rahe gunaah karne ke jazbe dil mein paida hote rahe aur gunaah ki taraf ragbat hoti rahi gunaah ka ek asar ye bhi hai ki uski wajah se dil mein julmat paida ho jata hai us julmat

ke natije mein doosre gunaah karne ke takaze paida hote hai aur unki taraf aadmi badhne lagta hai aur gunaaho ke shauk paida ho jata hai Allah taala hum logo ki his ko durust farma de ameen baharhal ye geebat ka gunaah bada khatarnak gunaah hai jisko Allah taala sahi samajh ata farma de vo hi jan sakta hai mein ye kya kar raha hu isse andaza kare ki geebat kitna bada gunaah hai.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Maktaba Ashraf Composing: Salim Ismail Rawat

